THE

CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

'Strange' or literature, incredible & dark people - P. 7

MARCH, 1960 ONE SHILLING No. 22

The Churches' Fellowship for Psychical Study

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CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

MARCH, 1960 No. 23

BISHOP OF TEWKESBURY TO OPEN WEST COUNTRY CONFERENCE

The second Annual Conference of the West Country Area has again been fixed at Mamhead Park, Devon, for Tuesday and Wednesday, October 4th and 5th next. It will be opened by the Bishop of Tewkesbury, who will hold a Communion Service in the Chapel on the estate before the start of the first session on the Tuesday morning.

In view of the success of last year's Conference, when some 76 attended, it is anticipated that this year the maximum accommodation of 100 will be severely strained. It would be as well, therefore, for those who wish to attend to send in their applications early to our Area Organiser, Captain A. E. Hart, " Whare Koa," Shillingford St. George, Exeter, Devon.

A fine programme of speakers is again being arranged, covering a wide range of subjects, and the full list will be published in our June issue.

We owe an apology to one of our clergy members who opened the last Conference at Mamhead Park. In our December issue his name was wrongly spelt; it should have read " the Rev. Dr. Walter Krebs ".

NEW BRISTOL GROUP

At the inaugural meeting of the new Bristol Group, which was formed as the result of the energetic efforts of Mr. E. N. Brailsford, the gathering was addressed by the Rev. Bertram Woods and the Rev. Edward King. The opening prayers were given by the Rev. B. J. W. Turnock, Rural Dean of Bath. A nucleus for a study group was established, and the first meeting was held on February 9th and will meet monthly. Mr. Brailsford has been elected hon. secretary and also Area representative.

Other new groups in the process of formation are Oxford, Reading, and Sherborne, Dorset.

FELLOWSHIP ANNUAL DINNER

The Annual Dinner has been arranged for the evening of Thursday, 19th May, at 7 o'clock (reception 6.30), at St. Ermin's Hotel, as in previous years. It is hoped that our President, Sir Cyril Atkinson, with Lady Atkinson, will be present.

The principal speakers will be the Baroness Ravensdale and the Rev. Dr. Leslie Newman.

This has always been one of the Fellowship's most popular social functions, and we look forward once again to a good gathering. Applications should be made as soon as possible (latest date 12th May), to Mrs. G. Vivian, 46 Lyford Road, London, S.W.18, with stamped addressed envelope. Tickets 25/- each.

DATES TO REMEMBER

THURSDAY, March 24th—6.30 p.m. Dr. Katharine Wilson, Caxton Hall, Lecture

THURSDAY, April 28th—Healing Service and Demonstration, 6.30 p.m., Caxton Hall, Mr. George Daisley.

FRIDAY, May 6th—7.0 for 7.30 p.m. West County Area Annual Dinner, Palm Court Hotel, Torquay.

THURSDAY, May 19th—6.15 for 7 p.m. Annual Dinner, St. Ermin's Hotel, Victoria.

FRIDAY, May 20th—6.30 p.m. Annual General Meeting, Caxton Hall.

WEDNESDAY AND THURSDAY, June 29th and 30th—East Anglian Area Conference, Long Melford, Suffolk.

All Caxton Hall meetings, fee per lecture, Members, 2/-, non-members, 3/-

DOUGLAS JOHNSON TO VISIT EXETER GROUP

Mr. Douglas Johnson, who gave such an impressive demonstration on B.B.C. television a few weeks ago, is to pay a three-days' visit to our Exeter Group. At 3 p.m. on Wednesday, April 27th he will give a lecture to a public meeting of the West Country Area groups at Royal Albert Museum Hall, Queen Street, Exeter, to be followed by a demonstration. The following two days will be devoted to private meetings with members.

EDITORIAL COMMENT

In a letter to the Press last year by one of our members, Mrs. Dorothy Pughe Morgan, a point of view was expressed on which there is no doubt many people feel very strongly. She said how extraordinary it is that so much effort today is put into the exploration of outer space and the stars, which can only be of personal concern to a few, while the investigation into life after death, which is of such vital importance to everyone, is deliberately ignored.

There are signs that more scientists are now beginning to turn their attention to some research into the vast field of Mind and Matter, and one or two of them have thrown out suggestions at meetings of The British Association that the time has come for " Science and Religion to pass from conflict into partnership ".

Is it also a first step in the right direction that research is about to be started to discover if some sort of intelligent life exists elsewhere in the universe? And if so, whether we can communicate with these inhabitants. From there it is not such a great step to scientific research into the conditions under which communication can be established with those who are now living in the world beyond death.

The scientists who, at the opening of this new and probably most vital decade, are going to try to tune in to a space wave-length that would pick up any signals transmitted to us from another planet, will proceed on the theory that if such signals are picked up, then the communicators' purpose is to establish contact with our own planet. If and when such signals are received, then an attempt will be made to transmit signals back to them from the earth.

A number of present day scientists believe that beings as advanced as the human race—probably much more advanced—have already made attempts to communicate with us. In a recent leader on this subject, *The Daily Telegraph* said:

If these beings " are observing and listening to us over a distance of 11 light years, they would have noted the first nuclear explosions and perhaps other signs of our more violent activities. We might expect to receive, so to speak, their comments ".

If such contact is established, it would be possible to communicate with worlds that " no conceivable space ship could reach in the lifetime of a normal man ". It would also have the effect of altering the whole conception of the nature of life and its origins.

Undoubtedly a more scientific approach to the vast field of human personality, and its continuance after physical death, would bring an awareness of the soundness of religious beliefs to a great mass of people who are as yet solely concerned with this present existence. As the Rev. Dr. Macdonald says on another page in this issue: " Christianity would indeed be enriched by the manifestation of certain psychical factors *at the highest level* ". Whether the study is carried on at that level is the thing that matters. In a recent issue of our Liverpool and Merseyside Group's local magazine, a member writing under the pseudonym of " Pilgrim " emphasises that the standard test is whether the level of study leads us " to an enriched and deepened spiritual life; to an awakening within us of the Spirit of God; to a strengthening of our desire to live more in accordance with the Divine Will ".

May we look forward during these coming years to an ever-strengthening partnership between the churches and the scientists, so that in due time the materialists will find the ground giving way beneath their feet and God's Kingdom will indeed come on earth.

* * * * *

On another page is printed the reply received from Sir Ian Jacob, Director-General of the B.B.C. at the time of the " Panorama " fiasco. It is only natural that he makes every effort to defend his staff as far as possible, but it is generally considered that the admissions he makes in the concluding paragraph are indeed most significant. His hint of giving the Fellowship another programme later would need very careful consideration by the Council, and if such were arranged we should have to stipulate two things; firstly, that it would not be a film that could be massacred by editing, and secondly, that it should be on one of the religious programmes, such as Sunday evening's " Meeting Point ".

Since the Fellowship's experience, " Panorama " has been coming under fire from many quarters, and still fresh in our mind is the treatment meted out to Mr. Peter Cadbury over the Irish Horses slaughter scandal. Many letters have appeared in *The Daily Telegraph* protesting against the endeavours of the " Panorama " team " to change the purpose of interviewing from an honest attempt to obtain the views of those interviewed to an attempt to embarrass, compromise or ridicule them ". The position was well summed up in a letter from Lady Kathleen Wayland, who wrote:

" It is sad to see these television personalities sacrificing all good taste in the interests of so-called entertainment. But the ordinary viewer has far too much sense of fair play to enjoy watching other ordinary folk being baited ".

(*continued next page*)

ANNUAL LONDON CONFERENCE

To enable members to make the necessary arrangements we are announcing the date of the Annual London Conference in this issue, and further details will of course be given in our June issue.

This year the Conference will be held at Berridge House, Fortune Green Road, West Hampstead, from September 12th—16th, commencing with lunch on the 12th and terminating after breakfast on the 16th.

By general request, the Annual Healing Retreat which in previous years has been held on a separate date, will this year be linked with the Annual Conference, and will form the whole of the last day of the Conference. The full list of speakers and their subjects will be announced in our next issue.

ANNUAL GENERAL MEETING

It is hoped that as many members as possible will make a special effort to attend the Annual General Meeting at 6.30 p.m. on Friday, May 20th, as some important decisions have to be taken on a recommendation from the Council for revision of the Constitution to bring it more up to date and in line with the Fellowship's developments and expansion. All motions and nominations to reach Miss A. E. White *not later than* May 6th.

Editorial—*contd.*

So far as the Fellowship is concerned, it is an interesting outcome that the widespread Press publicity in newspapers throughout the British Isles arising out of our B.B.C. protest had the effect of putting across to the general public the true facts of our real work and our aims and objects, on a far greater scale than we have ever succeeded in doing before. As a result, new members have been flowing in, and an ever-increasing demand has been received for Fellowship speakers by churches and various religious bodies.

Now that the B.B.C. is—so to speak—under new management, with a new Director-General, we are watching developments closely. Quite a new line of policy was taken only a few weeks ago when the well-known " sensitive ", Mr. Douglas Johnson, was given a very good hearing on " Lifeline " programme. There is no doubt that programme did quite a lot of good in showing people new to the subject that the transmission of information from those who have passed over can come through in a very natural manner, between two people sitting quite at ease in their armchairs, and without all the trappings of the séance room.

R.M.L.

WEST COUNTRY ANNUAL DINNER

The West Country Area second Annual Dinner has been fixed for Friday, May 6th at 7.30 p.m. (reception 7 p.m.) at Palm Court Hotel, Torquay. Owing to a misprint in the last issue of the *Quarterly Review*, tickets were stated to be one guinea. The price is 12/6, as last year, and applications should be made as soon as possible to the hon. secretary of the Torbay Group, Miss Margaret Hemming, St. John's Lodge, Montpellier Place, Torquay. Remittances, with stamped addressed envelope, should be enclosed with application.

" HIBBERT JOURNAL " and the FELLOWSHIP

In the current issue of *The Hibbert Journal* is an extremely interesting article by one of our founder members, Mr. T. Rowland Powel, M.A., who is also well-known as the author of *The Psychic Message of the Scriptures*. The article contains a very good write-up of the work of the C.F.P.S., in the course of which Mr. Powel states: " The Fellowship's standpoint is precisely that of the Apostle Paul—and who could state a case more effectively than he? . . . Belief in survival is the very foundation of *all* religion; without it all else is meaningless. . . . Let us bear in mind that the Primitive Church did not walk by faith alone; it had knowledge as well. Its members took ' spiritual gifts ' for granted as part of Reality, and habitually conversed with the Other Side. . . . The Church of today should do the same. . . . How much more dynamic the Christian appeal would be if clergy and laymen alike were free to shout from pulpit and house-top: ' Those whom you thought dead are alive! ' "

Mr. and Mrs. Powel have recently moved from London to Cowes, and are now active members of the Isle of Wight Group.

MORE HEALING SERVICES

In addition to the monthly Healing services being held at the parish churches by our Groups in Liverpool and Folkestone, there are now two weekly Healing Services being conducted in Torquay. One is at St. George's Methodist Church, where services are conducted at 8 p.m. every Wednesday by the Rev. Edward King and by several members of the Torbay Group in turn, and the other at Ellacombe Parish Church every Tuesday at 7.30 p.m. by the Rev. J. R. Burton, vicar of Ellacombe, and a member of the Torbay Group Committee.

If any of our other Groups are holding similar regular Healing Services, members would be glad to hear of them through the pages of this *Review*.

The Secretary's Causerie

ONE of the pleasant duties of the secretary is to visit C.F.P.S. Groups up and down the country. During the winter so far I have had the pleasure of visiting them in the Isle of Wight, Bristol, Manchester, Liverpool and Leeds. To meet the members and to see how the groups are working, and the progress they are making, gives real encouragement.

The meeting at Liverpool was a public one and was excellently attended by ministers and laity. The questions and the discussion were alert and keen. There is a real sense of the importance of our work among the members of this group, and their healing ministry is a valuable extra to their study. The Leeds Group is equally alive and has a membership of 75. It is divided into 11 sub-groups; each one concentrating on one aspect of the subjects of psychics and healing (as described on another page). The leaders of the groups meet together periodically, and from time to time (and my visit was one of them) all the members foregather for fellowship. This group is of course, working at an ambitious programme under the direction of its leader, the Rev. Dr. John Macdonald. But I suggest that other groups might try the method of splitting up into sub-groups and tackling various subjects; perhaps part of the regular study meeting could be used for this. Two new groups, one in Kent and one in Surrey, look like becoming lively C.F.P.S. cells. Don't forget—if you would like me to visit your group and can find the bare travelling expenses, I'll do my best to fit you into my programme. As one man said at Leeds, " Your visit makes us feel we do belong to the Fellowship and are not just all on our own ".

* * * * *

Don't be mistaken about our Study Course Experiment. This is only to help those groups who need some such guidance and help. Those who are already working well on their own syllabuses, of course, do not need to bother with those we have arranged. If any group does need help regarding its syllabus and study, please write to me and I will do all I can to set you on a useful road of study and investigation.

Incidentally, there are many " lone " members in the Fellowship, i.e., those who have no contact with a group. Some of them are interested in the study courses and are taking them by a sort of simple correspondence course. This keeps them in touch with us, and gives them a little of the guidance and fellowship they would find if they were able to attend a group.

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(*contd. at foot of next column*)

BIG LIVERPOOL MEETING

Quite a large gathering, including a fair number of clergy, attended Church House, Liverpool, to hear the Rev. Bertram Woods on December 17th last. He took as his subject: " The Christian and Psychical Research ".

He said that in the past the Church has studied the spiritual and physical aspects of man, but there is a third field—the psychical—that has been completely neglected. Mystics have recorded their spiritual experiences, but the mystics are the " spiritual experts " and today masses of mankind are bogged down in materialism. While stressing that the psychic must never be confused with the spiritual, Mr. Woods suggested that it could form a bridge whereby man could pass from gross materialism to a realisation of spiritual matters. He spoke about clairvoyance, clairaudience, psychokinesis, etc., and said that if man learned of the power of the etheric body to pass through walls, then he could better understand how the Risen Lord could appear in a room when the doors were closed. A knowledge of psychic phenomena throws light on many comparable happenings in the Bible.

Mr. Woods considered it was the *duty* of the Church to study these matters—to expose the false and to acclaim the true.

Before closing, he dealt briefly with Healing and referred to the odic force, which he said seems to be a natural healing force, distinguishable from Divine healing by prayer and meditation.

At the end of the meeting, a collection for the Refugee Fund was taken and realised a total of £5 12s. 6d., which was forwarded to the Lord Mayor of Liverpool's Appeal Fund.

Secretary's Causerie—*contd.*

We are very grateful to two anonymous friends who have sent donations; one is for £50 and is to help to meet the cost of the *Review*, the other is for £5 and this has been put into the Advertising Fund. These tokens of goodwill are greatly appreciated, and whoever the anonymous donors are, please accept our sincere thanks.

* * * * *

I am sure we are all very glad that our Founder is better again after an attack of thrombosis, followed by the 'flu. His inspiration and work for the C.F.P.S. is well known and appreciated, and we trust that God will bless him and his wife with good health this year, so that they can continue to inspire and guide the Fellowship as it grows and develops.

B.E.W.

B.B.C. DIRECTOR-GENERAL REPLIES

The following reply was received from Sir Ian Jacob (then Director-General of the B.B.C.) on December 15th.

Dear Colonel Lester

Since receiving your letter of 19th November a very careful investigation into your complaints about the Panorama item on the work of the Churches' Fellowship for Psychical Study has been held. I do not propose to enter into a detailed argument about this point and that, particularly as you have already published your description of the whole affair in your *Quarterly Review*. There are a number of points on which your account of what happened differs materially from the recollection of our producers. This is not unusual when people are working at high pressure and when questions are being handled on which strong feelings exist. I think the important point is to make clear what it is we seek to do when we present items on Panorama and to see whether we succeeded in this case or not.

We are not concerned in Panorama with presenting favourably or unfavourably an activity which is under examination. Our object is to present a fair picture. Our experience is that the interested parties rarely consider that the result is what they hoped to see because naturally they wish to be presented in as favourable a light as possible. With this aim in view we retain complete freedom to compose the programme so that it shall succeed within the limited time available in presenting a fair picture. Questions are often asked which appear to be hostile so as to enable the answer to be clearly and firmly stated. We do not accept a ready-made script from an outside organisation though we do seek to ensure that the particular object of the programme shall be known to all concerned, as this is the only basis upon which co-operation can be sought.

The object of this programme arose from your letter of 15th June in which you said that " the healing investigation is only one aspect of a very much wider issue and that the news value really lies in the recent acceptance by the Church,* as an influential section of the Christian community, of the need for bringing this subject within the scope of the orthodox Christian religion, and establishing this common meeting ground between clergy, scientists and doctors ". We took it that you understood that we wished to present such aspects of your Fellowship's work as might be relevant to the question of what was implied for the Churches in supporting work of this kind.

From my study of the matter, and I should say that I saw the programme myself, **I do not think that the presentation was successful, nor that the object of the programme was properly realised.**

(*contd. at foot of next column*)

THE SIGNIFICANCE OF PSYCHIC PHENOMENA APART FROM SURVIVAL

This is the interesting title of an address to be given at the Caxton Hall on Thursday, March 24th at 6.30 p.m., by Dr. Katherine Wilson, PH.D.

Although perhaps the question of survival of bodily death is possibly the one of most interest to members of The Churches' Fellowship, it is by no means the only one; for all psychical phenomena raise questions of interest and importance apar from the religious angle, and the Fellowship i anxious to study these as widely as possible.

Dr. Katherine Wilson, a Ph.D., of Cambridge, is a member of the Society of Psychical Research, and Chairman of the Seekers' Association, a Quaker Fellowship which investigates modern studies and thought with a view to their relevance to religious questions, which is the identical purpose for which our own Fellowship exists. Dr. Wilson's approach is from this angle. An article she contributed to *The Congregational Quarterly* on this theme encourages us to believe that what she will say will not only be interesting but extremely helpful.

OUR FOUNDER'S VISITS

Arrangements have been made for Col. Lester to make the following visits:

Monday, 28th March—Address on C.F.P.S. work to Almondsbury C.E.M.S. and Mothers Union.

Tuesday, 29th March—Address to Bristol Group on: " What Is Evidence? "

Monday, 20th June—Visit to Leeds Group.

June (date to be arranged)—Lecture to Torbay Group.

Saturday, 23rd July—Address to Exeter Group on: " What Is Evidence? "

B.B.C. Replies—*contd.*

At the same time, I am also convinced that those who devised the programme acted in good faith and did not seek to mislead or to misrepresent. Subjects of this kind are difficult to handle and, although I think I can safely say that our staff, who are very experienced and practised, do usually succeed in what they set out to do, **I think that this was one of their less successful efforts.** I hope that if and when we return to the subject we shall be able to deal with it in a way which will give a more rounded presentation of the work that is being done.

Yours faithfully,

IAN JACOB.
Broadcasting House,
London, W.1.

*The letter referred to stated: " by a *section* of the Church."

EAST ANGLIA CONFERENCE

After the Conference last year at Long Melford (Sudbury, Suffolk) we discovered that some members were disappointed they could not attend through undue notice being given. We are therefore announcing the date in this issue which we hope will be a help. Among the speakers so far arranged are Miss Frances Banks, whose subject will be: " Meditation and the Spiritual Gifts ", Miss Grace Rosher on her automatic writing experiences, and the Rev. John Denning on the story of a haunted church.

At the request of the Rev. F. S. W. Simpson (who very kindly holds the Conference at his Rectory) we have fixed the dates for June 29th and 30th. The Conferences previously held at Long Melford have been so much appreciated that we are encouraged to hold another in 1960. Further particulars will of course be given in the June issue and meanwhile will members who are interested kindly communicate direct with Mr. Simpson for details. (The Rectory, Long Melford, Suffolk). Fee per lecture: Members, 2/-; non-members, 3/-.

MR. GEORGE DAISLEY'S MEETING

As members of the Fellowship know, healing occupies a large place in the work of the Fellowship and we are very pleased to announce that Mr. George Daisley, the well known spiritual healer and his partner, Mr. H. Edwards, have joined the Fellowship and are keenly interested to work in and for it.

Mr. Daisley's meeting will be a Service with demonstration of healing to be held at the Caxton Hall on Thursday, April 28th at 6.30 p.m. Mr. Edwards will give a preliminary talk and will explain Mr. Daisley's method of healing, and as this is his first visit we hope that all members interested in healing will make an effort to be present, especially as Mr. Daisley works in a different way to that of most healers. This will be a most interesting experience and by giving Mr. Daisley our co-operation and sympathy we feel sure that we shall be duly rewarded. Mr. Edwards will be willing to answer questions after the Service. The Chair will be taken by the Rev. Bertram Woods.

OXFORD MEETING

For the benefit of members in and around Oxford we have arranged a Meeting at the Forum Restaurant, High Street, Oxford, on Wednesday, March 23rd—3 p.m.

The Rev. Bertram Woods will be the speaker and it is hoped as a result of this Meeting that a Study Group will be formed in the City.

Will all members in the vicinity do their best to attend, so that arrangements for further meetings can be made to suit the majority of those present.

DR. GRIFFITH EVANS' LECTURES

Dr. Griffith Evans gave a series of important lectures to the Torbay Group during the recent winter months. In introducing Dr. Evans, Col. Lester said that they all realised what an important contribution he was making to the subject of Medicine and Religion, and he felt that it would be most helpful if some of our study groups could consider these lectures in greater detail. One of the tasks of the Churches' Fellowship, said Col. Lester, was to win the intellectual assent of the people, and in that respect he quoted the following from the introduction to Dr. Evans' new book:

" Two signs of our own times are, first, that common people everywhere are prepared to will peace and to work for it, and second that traditional institutional religion is failing to convince the educated. What is needed is the kind of world-view which can be comprehended only by that kind of spiritual perception which Christ showed was within the capacity of ordinary people everywhere. In the last analysis Christians believe that this means winning intellectual assent as well as emotional dedication. If we hope to win the intellectual assent of those who direct our Governments, our universities and our professions, we must present our case in acceptable terms."

Dr. Griffith Evans also took part in the Dedication ceremony just before Christmas of the Free Church Home of Rest and Divine Healing at Bournemouth. This was the stone-laying of an extension to the Home, which is now well established after nearly five years of consecrated labour on the part of Sister Ruth Hainsworth, a member of the Churches' Fellowship. She herself is a miracle of healing, as she was first brought to the Home with severe injuries—the result of an accident. She made a wonderful recovery contrary to all medical expectations.

Another official of the Home is the Rev. E. V. Rowlingson, also a C.F.P.S. member, and several members of our Bournemouth Group were present at the ceremony. The Chairman, the Rev. Nigel Porter, described the ministry of healing as " a cause very near to the heart of God ".

Paragraph from article by Leslie Weatherhead entitled " More treasure in Psychics than in Physics " published in *Two Worlds*, May 30, 1959.

" I prophesy that a careful and honest enquiry into psychic phenomena will yield even richer treasures for the well-being of man than physics, chemistry and biology have given us, vast though those treasures are."

THE STRANGER

By IDA COOK

SOME years ago I was chosen for the central figure in the television programme "This Is Your Life". This programme, which is compèred by Eamonn Andrews, tells the life story of a selected person, with the assistance of people who have taken part in the story, and the chief point of the programme is that the central character should not know that he or she is going on television until the moment when the cameras and the microphones are turned on.

In my case, I was chosen partly because my sister and I had had some interesting connections with the world of opera, but mostly because, during the years before the War, we had done a lot of refugee work in Germany. In this we had been continually helped by two of our operatic friends —Clemens Krauss, the great Viennese conductor, and Viorica Ursuleac, his wife, who was a famous soprano of the time.

The most welcome visitor for me on the programme was Viorica Ursuleac, for in later years she and her husband had come to be the closest people to us outside our own family. Krauss himself had died almost two years before the programme, but she was brought over from Austria for the occasion and there was, of course, a great reunion.

Some months later I had been lecturing to a Women's Institute and an elderly lady came up to me, recalled my programme, said how much she had enjoyed it, and told me that she had been particularly impressed by "That couple". I explained there had not been a couple on my programme, but she insisted—"Yes, you know—*the couple*—with the refugee work".

Thinking she had confused my programme with another one, I didn't pursue the matter. But, a year after the programme, I was in Newcastle, lecturing, and a friend of mine, called Meg, asked me to lunch with her and a friend of hers, Brenda, whom I had never met before.

They were both charming, intelligent young women—married, with a couple of children each. Meg had not seen my television programme, to her disappointment, but Brenda had, and because her friend had often mentioned me by name, she was specially interested.

She told me how much she had enjoyed it and then said, "But there's something I want to ask you. Who was the tall, very good-looking foreigner who dominated the programme?"

I stared at her. "There wasn't anyone of that type on the programme," I assured her.

"But of course there was," she insisted. "Tall, very good-looking. A tremendous personality—and with such charm! You must know who I mean."

I said, "Are you sure it was my programme?"

"Well, of *course*!" She laughed protestingly. "That's why I was interested. I knew about you from Meg. And I just wondered who that man was."

"Look," I said. "In addition to Eamonn Andrews, there were three men on my programme. None of them was tall, and though I'm devoted to them all, their best friend wouldn't describe them as wonderfully handsome."

"But I don't mean any of them," Brenda assured me. "I mean the tall, very good-looking man, who dominated the programme. He was on with the singer and during all the refugee part of the programme. I thought perhaps he was a refugee himself."

"No," I said, "he wasn't a refugee. But you are exactly describing Clemens Krauss, the husband of the singer, who started us on our refugee work. But he died almost two years before the programme took place."

"But that can't be!" Brenda insisted. "He was there, just like all the other people on the programme."

"Would you recognise a photograph of him?" I asked.

"I'd know him anywhere," she declared confidently.

"Very well," I said. "Next time I come north, I'll bring you some photographs."

It so happened that I did not go north again for another year. But I then took with me some photographs of Clemens Krauss, and asked that Brenda should be invited to come and meet me again.

As soon as she came in and we had greeted each other, I said:

"Do you remember telling me that you saw an extra person on my 'This Is Your Life' programme?"

"Why, yes," she replied. "Yes, of course I do."

"Can you still visualize that man?" I asked.

"Give me a minute," she said, and put her hands over her eyes. "Yes—yes, I've got him quite clearly."

I said no more, but simply spread out some photographs of Krauss before her. The result was instantaneous and shattering.

"Oh, yes!" she cried. "Oh, yes—beyond any shadow of doubt, that's the man. It's almost funny that he should be so like himself. This—" she picked up one of the photographs—"is how he stood. Only—" she put her hand to her cheek and looked at me wonderingly—"how strange! On the screen *his hair was dark, not grey.*"

He was young again, you see.

THE FLOUNDER AND THE BIRD

A SOLITARY flatfish flopped its way to the edge of a Scottish loch to bask. A swallow happened to flit by, grazing the water in its flight to and fro. The fish gaped in astonishment at the dimly seen apparition and murmured to himself: "So, after all, there really are living things up there. I always thought there might be; there have been shadows and indications; our free swimmers have hinted at something. But it is all fanciful and unreal; it is safer to lie firmly on the ground; we can at least make sure of our mud and sand: the rest is imagination." Then, as the swallow flitted by again, he inquired, "What are you? Have you fins?"

The swallow answered briefly: "We don't swim, we fly", and then added goodnaturedly, as if in response to an unspoken question, "It's much the same thing really, only it's finer and fleeter and happier. We have feathers such as you could not dream of, we soar above the earth, and can travel immense distances. Even your free swimmers don't know half that is to be known."

The fish was astonished and silent for a time, but soon recovered his usual presence of mind, and began to answer volubly and without hesitation. "This is most extraordinary; we haven't really believed in your existence. A few of *us* say they are able to fly, at least for a short time, and have told us of catching glimpses of other creatures during their flights, but of course they are not believed. They tell us that when up there they can actually see ahead, so as to foretell the coming of those dark hulls that perturb us occasionally; but they are often wrong. We hold that flying ought to be suppressed; we will not allow ourselves to be deceived."

The swallow hovered a moment on hearing this last confession, and said with an upward glance, "You would do well not to deceived, but there may be more than one kind of deception. Are you on your guard against self-deception? You little know all the glories of existence."

"Do *you* know all?" asked the flounder, trying to rear its head out of the water, and getting suffocated in the process. "Is everything plain to you up there in your soaring freedom? Tell us what your world is really like."

"I cannot tell you," answered the swallow; "you would not understand. It is something like your world, only far more beautiful. You, too, have beautiful things down there, if you look for them, or if you like to listen to your free swimmers; they tell you of bright stones and seaweed and shells; even your own scales are beautiful. But we—we find trees and flowers and fruits; we fly over glorious mountains, and rejoice in the showers and the sunshine, the rainbows, and the dew; we build nests on barns and churches; we . . ."

"I don't know what you are talking about," interrupted the fish. "What on earth are churches?"

"Ah! There you go beyond my knowledge," said the swallow. "There is much that even we do not know. We cannot tell why they were erected; they are something like barns, but have more string-courses and ledges; they are somehow different; they seem to represent a view of the universe higher even than our own."

"Well!" said the flounder to himself, as the swallow's utterance trailed away into silence. "He can't tell us what his surroundings are like, and yet he speculates about regions still more incomprehensible. No! It is all too vague and indefinite. We did right not to believe in anything beyond this home of ours. If I were to tell the others that those flying fish have spoken some kind of truth, I should be laughed at. Better say nothing. And yet . . . well, even I dimly remember that in my infancy I used to swim more freely . . . Alas! those early gleams have died; I must be content with the light of common day."

So saying, he began to flounder back, and settle himself once more into his mud.

But his experience was not wholly lost; he could not resist occasionally blurting out something of it, in spite of the contempt of his fellows; and he really felt happier, though more conscious of ignorance, than he was before. He still wondered however, why the bird could not more clearly enlighten him as to the nature of the world beyond.

(From *Why I believe in Personal Immortality* by Sir Oliver Lodge.)

A PRAYER

The following little prayer is sent in by one of our members:

> God of the spirits of all flesh in whose embrace all creatures live, in whatsoever world or condition they may be—defend we pray thee, this Thy child, whose dwelling place and every need Thou knowest. Grant her Light, Rest, and Refreshment in Thy House of many mansions, communion with the saints above and with her dear ones on earth, the presence of Christ, and the fullness of Thy love.

From the burial service of the little girl whose story is told in the book *Good-bye for the present*, by her mother.

THE CHRISTIAN AND P.S.I.

Bible Evidence for the Use of Super-Normal Powers

By The Rev. Roderic Dunkerley

(The Editor of The Church of England Newspaper has kindly permitted us to reprint this article from his publication.)

Advances in recent times in understanding the human mind and its powers ought to be more carefully considered and taken into account by theologians and Bible students generally. Para-psychology, the study of extra-sensory perception, including the phenomena of telepathy, clairvoyance, pre-cognition, etc., should no longer be regarded as the phantasy of foolish psychologists.

" We know now that it is demonstrably a part of the human mind," says Dr. J. B. Rhine, of Duke University, in America—a pioneer in this sphere of thought and experiment. " Psi " is the first half of the word " psychic " and is now commonly used as a convenient designation of this basic mental process which operates in any of these various ways.

Divine Insight

That Jesus " knew what was in man " is, of course, a familiar idea (John 2.25), and we recall many particular instances of this insight. " And Jesus knowing their thoughts said . . . " (Matt. 9.4); " And knowing their thoughts, he said unto them . . . " (12.25); " But he knew their thoughts and said to the man . . . " (Luke 6.8); " And Jesus perceiving the thought of their heart . . . " (9.47); " And immediately when Jesus perceived in his spirit that they so reasoned within themselves . . . " (Mark 2.8).

We do not argue nowadays that he was divine because he was so gifted—others have shared this experience, Peter dealing with Ananias and Sapphira, and many in later times. We say rather that it was congruous with his divine nature that he should have this " sixth sense " or (whatever we like to call it) in a high measure. It is possible that it exists in us all, but that for psychical and spiritual reasons intermixed it is more highly developed in some than in others.

Faith and Health

Similarly we do not know call the cures affected by Jesus proofs that he was the Son of God. Psychosomatic healing in one or other of many different ways is now generally accepted medical knowledge. How organic effects are tied up with the mental state of patients and the psychic powers of healers may still be mysterious, but " thy faith hath made thee whole " is often a sound verdict today as it was in the first century.

The witnesses to it are so many and varied that it is neither necessary nor possible to attempt to enumerate them. Being what he was, it was entirely natural that Jesus should exercise such powers and lead many sufferers to faith and health.

What of clairvoyance—the extra-sensory perception of things or events? There are many instances in the Bible—Samuel knowing where Saul's asses were (1 Sam. 9.20), and Jesus seeing Nathaniel under the fig-tree (John 1.48), are simple cases.

Perhaps a more striking one is of Ezekiel being commanded by the Lord to write down that on that very day Jerusalem was being invested a thousand miles away (Ezek. 24.1), the historical record giving precisely the same date—" the ninth year, the tenth month, the tenth day of the month " (2 Kings 25.1).

Why should we have any hesitation about such things as these happening? There are so many modern parallels. One very striking one is of Emanuel Swedenberg, in 1759, while in Götenborg giving an account to the city authorities of a great fire in Stockholm, 300 miles away, naming the owner of the property. " Several days later a royal messenger arrived and confirmed the accuracy of the clairvoyant vision."

Prophecy and Foresight

So we come to prediction and pre-cognition. It is, of course, a commonplace that " prophecy " does not properly mean foretelling—prophets were in the first place proclaimers of God-given truth, preachers of God's will.

But insight of this sort often led quite naturally to foresight of what would happen, both if their message were received and acted upon and if it were not. And it seems perfectly reasonable to suppose that men so endowed and commissioned might on occasion have an extra clairvoyant knowledge of events to come. We may find some of the facts narrated by para-psychologists today somewhat uncomfortable, as if they implied that the future is all irrevocably fixed. But they certainly ought to be faced and their impact upon Biblical interpretation frankly investigated.

Take for example the phrase " vaticinium ex eventu "—prediction after, not before, an event took place. It has often been used of passages where Jesus foretold the destruction of Jerusalem.

Dodd, for example, in *The Parables of the Kingdom* says, " Luke 19.43-44 predicts the Roman siege in terms too explicit to avoid the suspicion that in its present form the prediction is a " vaticinium ex eventu," and in Luke 21.20 we can actually see how the evangelist's knowledge of history has led him to modify his source (Mark 13.14)."

And more recently A. R. G. Leaney in his *Commentary on St. Luke's Gospel*, when discussing its date, says, " the gospel bears signs in 21.20 of

knowledge of the events of 66-70, and in 19, 39-44, specifically of the destruction of Jerusalem in 70."

It may be so, but why is there no recognition of the other side of the question? One would have thought that Blass's emphatic argument on the point would have carried weight—or at least been deemed worthy of mention.

In contending for an early date for the writing of the gospel, he said, " Luke makes Jesus foretell it, which is quite sufficient, for coarse and vulgar reasoning, to lead to the conclusion that the author wrote after the event."

In support of his argument he quoted the interesting case of Jerome Savonarola, who in 1496 —the year before his death—foretold the capture of Rome which happened in 1527. His sermons in which the prophecies occur were actually printed in 1497, so that the possibility of " vaticinium ex eventu " is ruled out quite definitely.

Keeping Abreast

Purely literary considerations may, of course, affect our judgment of scripture passages which contain apparent predictions; that is a point with which I have nothing to do at the moment. But it seems clear and certain from what has been said here that genuine predictions are possible and do indeed take place.

Is it too much to ask that our theologians should keep abreast of such advances in thought as these we have considered here—without, of course, aiming at being expert para-psychologists? Ought we not to realise more than we often have done that though, of course, moral and spiritual issues are of more importance than these other matters, yet in these also the Bible gives evidence of supernormal powers which are not unrelated to the supernatural?

WHAT IS E.S.P. ?

By Ena Angus

What is E.S.P. ? Many people have asked this question and with this thought in mind I should like as simply as possible to give my explanation from my own experience to serve as a guide, and, I hope, a source of inspiration.

In the first place we should take our thoughts back to the beginning, Mankind is what ? This has been widely discussed and argued over from age to age, but one thing is clear, certain people in every age have stood out with an undefinable something which has had different forms, Beauty, Art, Music and Religion. What makes them so has proved a mystery because in most cases the background of the persons concerned did not comply with the educational or social standards of their time.

Life is like a diamond with many facets, the finer the cut the more varied the reflections. To me each person's mind is composed of instincts that have accumulated through the family pattern. Life in many cases was a slow development until the eighteenth century, then because the average person is too concerned with living his or her own life they fail to notice that the pace has for some unknown reason become hectic, people become involved with circumstances over which they apparently have little or no control. Many people saved themselves from disaster or made a gesture by cashing in on a flash of illumination referred to as E.S.P. which is a Light Ray striking a cord in the deeper recesses of the being, like a forgotten memory.

Likening the soul to a treasure chest, actions or thoughts sometimes drop to the bottom, the person then not realizing their value, or the opportunity never comes their way to put the idea into practice, but it passes to the descendants who owing to evolution can bring it into the open. It is this in my opinion that has given people the idea of being a reincarnating spirit.

I personally do not think that any spirit has as yet developed sufficient practical knowledge to enable it to return to Earth, but the spirit of the family is reincarnating and should have by now attained to a high state of development, on different lines, increasing the talents with each generation; unfortunately most families have kept to their own pattern and this over a period of time would cause stagnation, family wishes overriding the inclination of the child.

E.S.P. is different from imagination only in its form. It depends on the essence called the Spirit of God and to explain this I am drawing upon a source of knowledge that was opened up during a period of Illumination. The head of each tribe at the beginning was endowed with the Holy Ghost and a thought for a particular way of life Religious, Professional, Craftsmanship, Art. These were the God children and would reach a certain state of advancement by each age. It may lie fallow for some generations in order to allow for the other side of the ancestry to be developed but not attaining to full strength until the fourth. If this essence is merged with the ordinary mind you have that X plus, but everything would depend on what you started to do as this illumination came to you; not all people have feelings coupled with inspiration.

To be aware of other people's thoughts is to have this essence connected to the inner self during a period of illumination and you would be termed psychic, and if you started to become a medium it would continue on that circle; if on the emotion you would fall in love; if it fell on the religious sense you could become a healer or a missionary

each person has some experience of illumination as children, others in later life, but those who receive this early in life tend to pursue that particular thought to the exclusion of anything else. To build in during this period a varied assortment of pursuits would keep the ideas fluid.

As illumination has a connection with the atmosphere the mind should never grow old or inspiration cease. Your knowledge should grow with the years. I attribute so-called mental illnesses to the fact that people tend to change themselves to suit other people's ideas, instead of developing their own judgment first, but the tendency to be like every one else is more deeply ingrained than many people imagine so they fail to realize how soul-destroying this can be.

E.S.P. is a manifestation of occult power, as all nature is, so the restriction imposed on the people by the Church against the Occult was against Nature herself. Had Occult manifestation been properly investigated before this, much unhappiness would have been avoided. If history repeats itself the people are not using their sense of judgment or initiative. A new age opens up another facet that will probably bear fruit a thousand years from now.

TAPE RECORDINGS

Many study groups have been helped by the use of our tape recordings, and some are most suitable for introducing the subject of psychical research. A list will be sent to members' on application to our Worthing office.

BOOKS AND PAMPHLETS ON SALE

The Bible as Psychic History—Rev. G. M. Elliott (15/9d.).

The Road to Immortality—Geraldine Cummins (13/2d.).

Hero, and Other Stories (a most attractive book on animal survival) (5/6d.).

In the Dawn Beyond Death—Rev. Drayton Thomas (4/5d.).

Nothing So Strange: *The Autobiography of Arthur Ford* (30/-).

Foreknowledge—H. F. Saltmarsh (3/10d.).

Psychical Research—Dr. Raynor Johnson (6/6d.).

Psychical Research as a Defence of Religion. Geraldine Cummins, 1/6d.

We do not necessarily endorse all statements in the books recommended, but there are few books which are not open to some divergence of opinion, and we believe in bringing to the notice of members worth-while books covering as many aspects of our subject as possible.

BOOK REVIEWS

Watcher on the Hills by Dr. Raynor C. Johnson (21/-)

A new book by Dr. Raynor Johnson is always a literary event, and in *Watcher on the Hills* he has based his subject matter on a quotation from *A.E's Letters*, " I believe the only news of any interest does not come from the great cities or from the councils of state, but from some lonely watcher on the hills who has a momentary glimpse of infinitude and feels the universe rushing at him ".

There are so few books dealing with this aspect of psychical research that is should prove a very valuable addition to psychic literature.

Dr. Johnson says in his Preface " I have written a book about mysticism, but this term is so misused and misunderstood that I have not dared to use it in the title. One reason why I have written this book is to show how absurd it is to suppose that the only evidence to be weighed is that which our five senses provide. In the present book my judgments are based largely upon the experiences of ordinary people living in our midst and, because of this, they have for my purpose greater value. I have for some time been collecting and studying these accounts. When they are sifted carefully in order to set aside the merely psychical perception of other planes of being, visions which are symbolic representations of truth, and what we may call the data of inspiration, there is a solid core of testimony which satisfies the criteria for true mystical experience. Here we seem to have evidence of Reality breaking through the screen of appearances . . . and where it happens it brings with it an ecstasy of joy, an unconditioned certainty and the knowledge that what IS is better than our highest hopes and most far-flung desires ".

Dr. Johnson deals with many examples of mystical experience, soul and personality, communication and communion, experience of the Christ-spirit and methods of expanding awareness

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BOOK REDUCTIONS

Towards the Hereafter. A limited number of Col. Lester's last book, published at 12/6, are now offered to Fellowship members at the reduced price of 8/6 (plus postage 8d.) and these will be author's signed copies. Apply to Headquarters.

THE FELLOWSHIP'S RESEARCH WORK

STUDY is the keyword in the aims and objects of our Fellowship, and it is therefore extremely important that our research work is on progressive and practical lines. So far as psychical phenomena are concerned, an established criterion of evidence is needed. There is already so much published material on this aspect that has never yet been thoroughly and scientifically assessed, and this is one field which the Fellowship should undertake. To rely wholly on that which we ourselves can produce from our own experiences and investigations is not enough.

Apart from our central Research Committee, some of the Fellowship Study Groups are carrying on research of this nature on a well organised plan, and the furtherance of such study on a regional basis is to be encouraged.

The long term research of our Leeds Group may be a guide to other Groups who are groping somewhat in seeking the best way to go about this work. In Leeds their research comprises the co-ordination of the findings of several separate study groups, under the general administration of the Rev. Dr. John Macdonald.

In the direction of healing, for which there are four study groups, group number four is working on more than one project. The first is completed. Each member of the group was regarded as a healer or a sufferer, but in no arbitrary sense. Each fortnight the healers laid hands on or near the sufferers in strict rotation. Minute observations were recorded regularly.

The general finding of this project has been as follows: Certain persons cause certain reactions in other persons when they lay hands on or near them. Over a term of two years several healers achieved consistent results, so that it has been possible to state that a healer, in the same conditions, will produce a foreseeable result time after time when dealing with other persons. The preliminary deduction made has been that probably these healers are more successful (as future healers) when dealing with particular physical and mental disorders.

Healing study group number two is for thought or prayer healing, also known as absent healing. Results here have been promising, but it is planned that a better technique of thought activation and direction will be discovered before long.

Leeds also has psychometry, philosophy and photography study groups. The psychometry group has met for over two years and it may be said with accuracy that all the members have the ability to make some correct statements about objects and persons hitherto unseen and unknown. Two members achieve a remarkable degree of correct psychometrising, in some experiments making statements that have to be corroborated afterwards; this cuts out the direct-telepathy explanation, but the group has still to give more study to the indirect-telepathy explanation.

The important findings of the group are two: (1) That the explanation of this phenomenon as set out by Professor Raynor Johnson (in his *Psychical Research*, ch. iv., E.U.P., 1955) is more or less acceptable; and (2) Two of the members regularly prophesy when psychometrising, and those prophecies that have been veridicated have been of a type that is commonly associated with inspirational messages.

The philosophy group has met monthly without a break for four years and is composed of mature, well-read Christians of mixed denominations. The larger questions of life and the relationship of psychical phenomena to them have been thoroughly discussed. The group would consider its findings to be that there is no important psychical matter that cuts across Christian truths, and that Christianity would indeed be enriched by the manifestation of certain psychical factors *at the highest level.* Psychical phenomena exist at various levels—animal, mental and spiritual. These classifications must be carefully distinguished at all times.

The photography study groups (of which there are two) have met for one year to examine alleged psychical photographs. The findings of these groups are simple and clear-cut. Of the scores of photographs examined, there are two classes: the larger group being of photographs that were faked by certain methods that the group can reproduce; a professional photographer at university level discovered how the faking was accomplished and communicated his findings to the group. The smaller body of photographs could almost every one be reproduced by a professional photographer, but no one has any reason to be certain whether they are genuine or faked.

This brief resumé of some of the work of the Leeds study groups shows what a large field of research is open to our members, and the more groups that get down to really practical lines of study the more will the importance of our work be recognised and accepted.

It cannot be denied that a great deal of psychical phenomena is too readily accepted as evidence by many people, and it is most important for our Fellowship to be highly analytical and critical. In this respect, Col. Lester is giving a lecture to several of our groups on: " What Is Evidence? ", in which he will examine all types of psychical phenomena and the evidential value of each kind.

STUDY GROUPS

In order to assist new members we have been asked to print once more the list of Study Groups now in operation. The names of the secretaries will be forwarded to any member on application and we hope that those living in or near the following towns will be able to attend.

Birmingham
Bournemouth West
Brighton, Kemp Town
Bristol
Cheltenham (two groups)
Dorset (Sherborne) (being formed)
Eastbourne
Ewell, Surrey
Exeter
Folkestone
Guildford
Horley, Surrey
Isle of Wight (Shanklin)
Leeds
Liverpool
London, Archway, N.
London, Highgate, N. 2
London, West Norwood, S.E.27
London, S.W.7
London, Putney, S.W.15
Manchester
Nottingham
Oxford (being formed)
Reading (being formed)
Ripon and Harrogate
Rugby
Sevenoaks
Southampton
Torquay
Worthing

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Please send full particulars of the Churches' Fellowship for Psychical Study to:—

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MAURICE ELLIOTT MEMORIAL FUND

Hereunder we have pleasure in printing the names of those who have so generously subscribed to the above Fund up to the time of going to press since the issue of the December *Review*.

	£	s.	d.
Pickard, Mrs. G. ..		3	0
Harmer, Mrs. D. ..		10	0
Ripon and Harrogate Study Group	2	13	0
Leonard, Mrs. Osborne	1	0	0
King, Mrs. K. E. ..	1	1	0
Blackie, Mrs. C. ..		5	0
Chorley, Mrs. A. ..		10	0
Barnhill, Mrs. W. ..	10	0	0
Allmond, Miss L. ..		10	6
Deighton, Mrs. A. ..		13	6
Hutson, D.	1	1	0
Dean, Mrs. M. ..		10	0
Ormsby, Mrs. M. ..		10	0
McKenzie, Mrs. ..		6	6
Allsop, E. J. (J.P.) ..	1	1	0
Sewell, A. E.	1	1	0
Cusdin, P. G.	1	0	0
Ransom, Mrs. M. ..	1	1	0
Sloan, Miss A.		5	0
Ward, Mrs. F. D. ..		5	0
Rosher, Miss G. ..	2	0	0
Conan Doyle, Miss M. ..	3	3	0
Lambert, Hon. Mrs. Z. E.	1	1	0
Gore, Mrs. R. ..		15	0
Ewell Study Group ..	2	2	0
Brown, Mr. and Mrs. F. L.	1	1	0
Eastbourne Group ..		15	0
Tyndale-Biscoe, Lt.-Col.	1	1	0
Snell, Mrs. A.	1	0	0
Pykett, Mrs. H. ..		10	0
Carson, Miss A. B. ..		10	0
Exeter Study Group ..	2	10	0
Richardson, M. B. ..		10	0
Williams, Hon. Mrs. B. ..	1	1	0

This brings the total amount to £266 which is a magnificent response. The Fund is still open for further donations. We are hoping to reach a total of £300.

NEW HEALING SANCTUARY

One of our London members, Miss Gwen Bacon—an experienced healer, has opened a Healing Sanctuary in South Kensington.

Much help has already been given to many sufferers in this lovely Sanctuary.

Appointments should in the first place be made by letter to Miss Bacon at 6 Harley Gardens, The Boltons, S.W.

THE BIBLE AS PSYCHIC HISTORY

Readers will be interested to know that the above, The Rev. Maurice Elliott's latest book, (finished just before he passed on last year) is to be published in Germany and that The Parapsychology Foundation in New York is to print a condensation of the book in their publication " Tomorrow ". This will mean that all members of the Foundation will be able to read a precis which should lead to increased sales in America and elsewhere, and so help to spread the relevance of psychical research to the Christian Faith.

BRIDGES

Music is one of the bridges which God builds from Heaven to earth in order to give us a tiny glimpse of that which is in store for mortals who love Him. No one can undergo such experiences and ever again doubt that somewhere ahead there is a world as perfect, beautiful and lovely as that which we had just glimpsed. Great music is one of the ways by which God attracts mortal man and reveals Himself to them. Tantalisingly beautiful, it ever urges the soul onward in the quest for more understanding of Him.

At this point, it occurred to me that many are not particularly sensitive to the beauty of music. My first thought was that it did not seem fair for some to be denied these glorious visions. On second thought, I realised that God had many other bridges. There is, for instance, the bridge of poetry which reaches many for whom music is not a transcendent experience. Poets have long been known as carriers of celestial fire, bringing something of the external verities of God down to the level of human comprehension. A great poem is, indeed, a bridge to the Eternal City of God.

Great art is a bridge for the souls of some who may not travel the bridges of poetry and music. The tender relationship of married love is another over which multitudes pass. Mother love is a bridge. Flowers, snow-flakes and combinations of sun, clouds and moisture are others. Seashore mountains, and other natural beauties are bridges. Good-will and self-sacrifice are still others.

God does not lack for bridges. J.D.P -H

(*From Putney Parish Magazine*)

Published by The Churches' Fellowship for Psychical Study, and Printed by The Devonshire Press Ltd., Higher Fleet Street, Torquay